

he calls on the divine name after
recording a senti-
ment. Each entry is short, but possibly
several were
written when he was passing through
one mood.
They are somewhat in the style of the -
meditations of
Marcus Aurelius or of the Imitation of
Christ. What-
ever the mood they express they show an
intensely
human person, noble of nature, inherently
modest, yet
courageous in action, feeling his human
weakness but
strong in his reliance on God, very
lovable, very-
kindly, ever striving after good. They
constitute a
record of religious experience of a kind not
often met
with in Indian literature nor very often
even in the
world's literature.
Typical of the school of devotion is
Basavanna's
intensely human cry to God to
answer and accept him.
God in this case is a very personal
and real being
to whom the devotee speaks as to
another human.
"Lord, Lord, I am crying; Lord,
Lord, I am wailing;
O Lord, why not answer in reply? I
am always calling
to you; why are you silent? Why
do you not answer?
O God Ktidala Sangama!"
God he says was responsible for this life.
The cir-
cumstances were not determined by the
devotee's
choice. God should therefore own that
life. Was it
in the devotee's power to be born where
he, not his
God, wished? Or could he die but where
God would
end him? Was it in his power to be but
where God

kept him? God should therefore take pity
and accept
the devotee. Where the circumstances
were harsh and
he felt helpless Basavanna cried out to
God that He
was pitiless. Why did God make him a
sensitive
human creature instead of a tree? He
would then
have been spared this suffering.